



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

If space could not be given to a fairly adequate alphabet it would perhaps have been better to have advised the users of the book to confine their attention to the transcription of proper names and untranslatable native terms. Certainly no American language could be written with the limited number of characters recommended. If the two sounds represented in English by *th* are encountered, two symbols are of course required for their recording. In English, to be sure, we get along fairly well, because English is not phonetically written. It seems hardly necessary to provide for the writing of combinations of either *ks* or *gs* by *x* when the two letters give a more exact rendering. No provision is made for glottal stops, glottalized series of consonants, and many other extremely important sounds. It may well be that even a fairly adequate system for recording languages could not be given in such a book. That hardly excuses the inclusion of a system so nearly useless as the one employed.

The "Notes on Learning a New Language" by J. P. Harrington are excellent. Although each individual will of necessity make some adjustments to his own personality, the general method advocated can hardly be improved upon.

P. E. GODDARD

Fear and Conventionality. By ELSIE CLEWS PARSONS. New York and London: G. P. Putnam's Sons, 1914. Pp. xviii, 239.

This most recent book by Dr Parsons is only incidentally of the sort ordinarily reviewed in this publication. But for two or three considerations it might be dismissed with other books of similar purpose, intended to bring about changes in present-day society. Anthropology poses as a pure science, investigating, analyzing, and comparing human societies. It is not concerned with values and has no conscious desire to make practical applications of the ascertained facts. In America, at least, it is inclined to ignore all people who can read and write as too sophisticated for its attention.

It will surprise all of us and please some of us to observe with what effect the facts of ethnology can be used in the solution of present-day problems. These customs of past and passing peoples are not merely interesting and curious facts. Properly arranged, they teach the popular readers for whom the book is written that the ways of the so-called barbarous peoples are not so very different from our own. The ethnological readers of the book, too, will be surprised to find that the customs of New York and Washington after all are not radically different from those of Australia.

As to the method employed by Dr Parsons in the use of ethnological material, it may as well be conceded that certain acts of mankind are everywhere to be found and to be expected because they are the results of the physiological and psychological equipment common to man. We in America refuse to be particularly interested in such universal human traits because we have chosen to narrow our field to those phases of culture which are sufficiently independent of such causes as to be subject to social transmission. We are in fact primarily interested at present in that one matter alone—transmission.

Some time in the future Dr Parsons's book may be a source of ethnological information concerning the inhabitants of the United States of the twentieth century. She is by no means an indifferent observer.

P. E. GODDARD

NORTH AMERICA

The Double-Curve Motive in Northeastern Algonkian Art. By FRANK G. SPECK. (Memoir 42, Geological Survey of Canada, Ottawa, 1914.) V, 17 pp., 25 figs., 18 pls.

This paper, dealing with a fundamental motive in Algonkian art, is a pioneer work in a region where motives often attain a highly intricate and modified character.

The motive itself is what may be termed the "double-curve," consisting of two opposed incurves as a foundation element, with embellishments more or less elaborate modifying the enclosed space, and with variations in the shape and proportions of the whole. This simple double-curve appears as a sort of unit, capable of being subjected to such a variety of augments, not infrequently distortive, as to become scarcely recognizable at first or second sight.

While this definition cannot be rigorously applied to some of the Iroquoian types of this motive, Dr Speck does well to consider them merely as modified forms, since they, too, consist of two curved elements arranged in the symmetrical manner common to decorative designs.

In referring to the distribution of this motive, Dr Speck seems to have made a faulty inference. He finds it as the primary unit of design among the northeastern Algonkin, and also occurring among the Iroquois, Delaware, Central Algonkin tribes, Blackfoot, and Plains-Cree. Elsewhere he states:

The motive in this region is so strong that it has been conveyed to Oklahoma by the central Algonkian tribes who have moved there, and it is now to be seen in the art of the Osage, Kansa, and other southern Plains tribes (p. 14).